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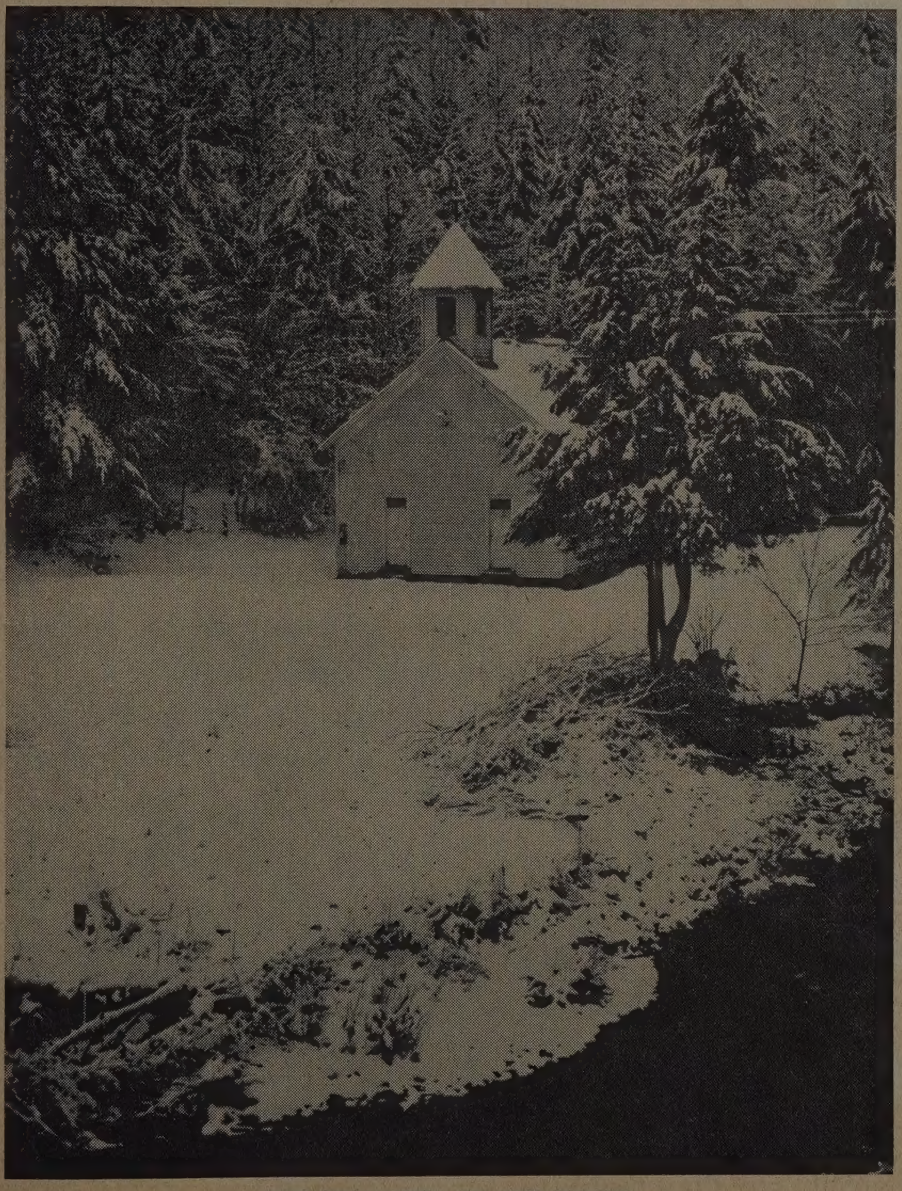

THE TREASURES OF THE SNOW

OLUME XL MINNEAPOLIS, MINN., FEBRUARY 7, 1956 NUMBER 6

# *Keeping Lent*

GRACE NOLL CROWELL

Conscious of these days we would keep them holy;
We would do it in remembrance of Him
Who lived and died for us. Oh, may He solely
Be kept in mind—may our vision not grow dim
And He be lost to sight, and His wise teaching
Be forgotten as we journey on earth's sod.
Let us be mindful of the far out-reaching
Influence of the vital things of God.

Prayer is not enough, nor is long fasting
Pleasing to Him should we fail to live
According to His will—an everlasting
Gift is what He asks us all to give:
The gift of self through service to our brothers.
In His eternal plan we have a part:
To be ever mindful of Him and of others
As we take our way with a humble, contrite heart.

**LUTHERAN HERALD** • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Edi**

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LUME XL . . . NUMBER 6
inneapolis, Minn., Feb. 7, 1956

Lutheran Herald

# oliloquy
# n a Corn Field

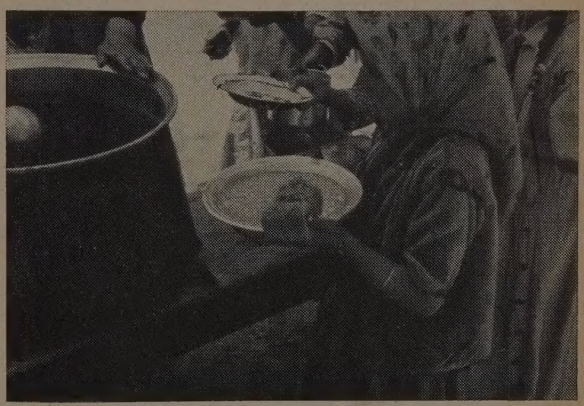
Edwin Moll
(Former Director of Near East Branch of Lutheran World Federation)

was summer in 1955. I was a guest in a typical merican farm home in the Middle West. The ame house, immaculately white and with spacious randas, had been enlarged from time to time as the mily grew. It stood well back from the highway. In e rear it was framed by barns and sheds, on either side noble oaks and elms, and in the front by a well-mani-red lawn with neat beds of petunias, dahlias, and her seasonal flowers. Clustering around the mail box the side of the road as if on sentry duty was a group stately, bright-colored hollyhocks. Half a mile down e road on the outskirts of a village stood a small, new, chitecturally correct brick church with white trim. he bulletin board bore the sign, "Evangelical Lutheran hurch of the Redeemer" and below it as aphorism for e week:

*That man may last, but never lives*
*Who much receives but nothing gives*

l of which is much in character with the countryside roughout the vast Middle West.

And typical, too, was the family of my host and hos-ss. Now well past middle age, it was easy to see from eir weather-worn, seamed faces and toil-toughened nds that they had battled their way to moderate pros-rity through long years of wrestling with the soil. roughts and floods, storms, depressions, and plagues d only temporarily halted them in their determined ward drive. Now they were successful; so successful at in the machine shed stood two tractors and up-to-te farm equipment, milk was drawn from a herd of ooded Holsteins by ingenious mechanical devices, a '54 Pontiac stood in the driveway, the oldest son John had graduated from the School of Agriculture at the State University, William was a senior at the Theological Seminary, Mary and Alice were at one of our Lutheran colleges, and Jimmie was the star quarterback in high school. Next year he would go to college. Gleaming automatic appliances had taken the drudgery out of housework. Even the farmer's wife may watch television while machines do the dishes and the laundry. On the mantleshelf in the large livingroom were several boxes of envelopes for the weekly contributions to the Kingdom of God.



LWF World Service soup kitchen at the Lutheran School in Bethlehem, Jordan. Neighborhood refugee children are also given a meal each day here.

So felicitous a condition prevails, in varying degrees, almost everywhere in the United States—not only among farmers but also among factory-workers, tradesmen, and business and professional people. Never have we had it so good. Never has any nation on earth had it so good. This is indeed a halcyon era in our history.

As the blood-red sun, precasting another scorcher, dropped below the horizon, I wandered down the road and drifted into a cornfield. The evening breezes were rustling their lullabies among the yellowing leaves. The cobs were full and fat upon their stalks. This would be another in a succession of bumper crops. And—strange as it may seem—this very abundance would greatly aggravate an already acute and harassing problem—the problem of surpluses.

## Too Much of Plenty

The stump of an old oak importuned me to take a seat and yield myself to reflections that clamored to take clear-cut form. Between corn field and village stood long, precise rows of circular, galvanized-iron, government-owned bins and granaries and several long, rectangular warehouses. The waxing moon washed them in a soft, silvery glow. They were filled to bursting with surplus corn and had so been for several years. Up and down the Middle West this is a common sight.

Surpluses: What was it that I had read in the New York *Times,* Sunday, November 13, 1955 " . . . warehouses bulging with surpluses. The Commodity Credit Corporation—the government's banker for the price support system—had $7.3 billion tied up in them in September. Surpluses are costly. C.C.C. losses—through storage changes and sales at less than cost—amounted to $1,280,000,000 in the last two fiscal years. Storage costs are currently running at about $900,000 a day."

Verily, Almighty God has flung wide open the gates of His treasure house and is cascading down upon the U.S. an unprecedented plenty: plenty of corn, wheat, rice, beans, butter, cheese, meat, cotton, etc.—a plenty, far too much of it, for our own use. We don't know what to do with it! So we store it away under lock and key, slowly and surely to deteriorate and grow rancid. There is "too much of plenty."

## Too Little of Enough

And then there chased across the screen of my mind a series of graphic pictures, scenes actually seen and others vividly imagined, yet squaring faithfully with the appalling facts. I saw the Arab refugees, almost 1,000,000 of them, among whom I had lived and labored for well nigh eight years. The sight of them, their haggard faces and spindly limbs and skeletony bod haunts me night and day.

In *The Lutheran* last fall, November 16, Profes Amos Traver made the factual comment: "Arab re gees are victims of injustice." Who is guilty of this justice? At any rate, the United Nations has assur a degree of responsibility for them and provides e refugee with a daily ration of 1,360 calories. Is t enough? "Enough" depends upon the age of the cipient and the nature of the work that he does.

An encyclopedia says: "An estimate of the daily fo requirements of a man of average weight (150 lbs.) ing an average amount of work is 2,850 calories." 1, calories a day is a bare minimum subsistence rati 1,360 calories a day is "too little of enough."

The wheels of reflection moved quickly. Picture lowed picture. I saw again the multitudes of und nourished and hungry people in India as I had s them early in 1955. I was transported back to Vien Salzburg, Yugoslavia, West Berlin, etc., and saw o more long queues of pathetic refugees from behind Iron Curtain—emotionally grateful for a slice of bre a pat of butter, a ration of rice, a piece of cheese. I s the heart-rending want of vast numbers of the homel in Korea and Southeast Asia. I saw a horseman call "hunger" dashing madly and recklessly over wide ar of the world, spreading discontent, revolution, destr tion, death-blazing a wide trail for godless Communis

One of every 60 people on earth is a refugee!

One of every 10 Lutherans in the world is a refugee

Two thirds of the population of the world go to b every night undernourished and hungry! One th of the world's people go to bed agonizingly hung every night.

Here—"too much of plenty"—much too much of

There—"too little of enough"—much too little of

In the Sidon area, less than half of refugees live in camps. The rest have sou shelter in abandoned mosques, caves, huts, and among the ruins of the old c sader fortress of Sidon.

In the exodus from Palestine, this fam became separated from the rest of th village, who all took flight together Sidon, Lebanon. Finding themselves isola among strangers in Jordan, they took refu in a camp near Amman. But after a ti they could not bear the separation fr their own people, and set forth once m on the road to find them.

When they reached Sidon they t refuge in this cave by the sea. The fat got employment for a few months with fisherman, but after that they could fi no work and his family was practically sta ing when they were discovered by Mr. R mond Courvoosier, UNRRA representat for Lebanon, and admitted to a camp.

## God Speaks

I saw a Man standing on a high, high hill. Above His head was a lustrous halo. His gaze encompassed all nations on earth. With one outflung arm He gestured towards those areas in which live such as have "too little of enough." Piteous cries for bread rang in His ears. With eyes of ineffable compassion he beheld hunger-ravished, emaciated bodies. With His other arm He pointed directly to the United States of America. He saw not simply sufficiency but profusion, not merely "enough" but "too much." His eyes lingered upon those bins and granaries and warehouses choked with surplus produce. He saw it in one all-embracing, discerning glance—"too much of plenty" and "too little of enough."

Suddenly a voice broke the deep hush that brooded over the cornfield. He was speaking to the people of the U.S.A. I was spellbound. My ears tingled. My heart burned within me. No pen of circumscribed mortal, however talented, could capture the cadences and attributes of that voice. There was music of heaven in it, yet it gave an awesome mandate; it throbbed with nameless compassion yet was charged with stern compulsion. There was wistfulness and winsomeness in it, yet it spoke an inexorable warning. To some, sadly limited in number, He said in effect: "As you fed the hungry you fed Me; as you gave drink to the thirsty you quenched My thirst. What you did to the least of these my brethren you did to Me. You are blessed of my Father. You shall inherit the Kingdom."

Iron now entered into His voice as He spoke to others, in vast majority: "As you denied bread to the hungry, you denied bread to Me; as you denied drink to the thirsty you denied drink to Me. As you neglected or spurned the least of these my brethren you neglected and spurned Me. Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels" (Read Matthew 25:31-46).

The figure of the Man slowly receded and then evanesced, but the words that He has spoken were incised, as in marble, upon the heart. Let them never be obliterated by capricious winds of complacency and unconcern and driving rains of callousness and nipping frosts of selfishness. The issues are too tremendous—too far-reaching! Human lives are at stake! Our own spiritual well-being and eternal testing is involved! There is no evading these issues. The Man has spoken from His lordly eminence. There is a frightening finality to His words.

Mark 8:36: "For what does it profit a man to gain the whole world and forfeit his life?" For what does it profit the United States of America to achieve the stature of colossus among the nations of earth—to tower above all others in armed might, financial resources, inventive genius, academic advancement, to have the highest standard of living known in history, etc., and yet spiritually to remain a pigmy, perhaps even to resemble a gnome rather than a pigmy! It is not enough to release our fabulous, steadily increasing surpluses in token driblets and to do so spasmodically—that is much too little of enough.

*Ill fares the land, to hastening ills a prey*
*Where wealth accumulates and men decay.*

## Lutherans Hear and Heed

Here the soliloquy ended. It was with mixed emotions that I threaded my way homeward through the tasseled cornstalks, guided by a luminous moon and twinkling stars. Mixed emotions! I felt a deeper pity and tenderness for those whom the Man claimed as the least of His brethren. I was agitated by abasement and apprehension, by an overwhelming realization of God's reliance upon us, by an intense sense of obligation and a mighty resolve to do something to fulfill that obligation. Clearer than ever I saw why God had deluged us with "too much of plenty" and the line of action that He awaits of us.

Mixed feelings! Nevertheless, there ran through them a clear and sure undertone—an undertone of gratitude. I recalled what Christians had done and were doing in the field of relief and in works of mercy—through a number of organizations. I whispered a "te Deum" for Lutheran World Action. There flitted into my memory words of ULCA President Franklin C. Fry in his report to the Church for the biennium 1951-52. Speaking of works of mercy he declared: "We can be humbly proud that Lutherans are the most sensitive and advanced among the Protestants of America in this typically Christian enterprise."

Since the end of World War II, Lutheran World Action has contributed for its many-pronged programs, especially overseas relief, $43,000,000 in cash and $48,000,000 in foodstuffs, clothing, and medicines.

Lutheran farmers in the Midwest, through "All Lutheran Food Appeal," have gathered and given hundreds of thousands of bushels of corn and wheat.

More than 40,000 displaced peoples, particularly of Central Europe, have been rehabilitated and resettled and enabled to catch up the threads of normal life again in congenial environments in the U.S.A., Canada, the countries of South America, and Australia.

In the Holy Land alone 2,250,000-2,500,000 refugees and destitutes have received clothing—a small number compared with the multitudes who have been clothed in Central Europe and elsewhere. I do not know how many Lutheran soup-kitchens, milk centers, welfare centers, and clinics have been set up, but I do know that untold, harrowing suffering has been alleviated; nor can any man tell the number of lives that have been saved.

(Continued on page 168)

# An LSA on Campus

Audree Distad

**College kids** crowd into its staircase and perch on its **window** sills. From cellar to ceiling the old house alternately bulges with laughter and reposes with prayer.

The Lutheran Student Center at South Dakota State College, Brookings, is doing a land office business in popularity. On the basis of active members this Lutheran Students Association has grown so that it is now rated in the top six of all LSA's in state colleges and universities throughout the nation.

Energetic publicity on a local basis resulted in this group having the largest representation at the North Central LSA fall conference at Fargo, N. Dak., last year. With the same amount of enthusiasm the LSA'ers were urged to attend the national LSA retreat at Banff, Canada. The final result? South Dakota State and Concordia College, Moorhead, Minn., tallied the largest numbers.

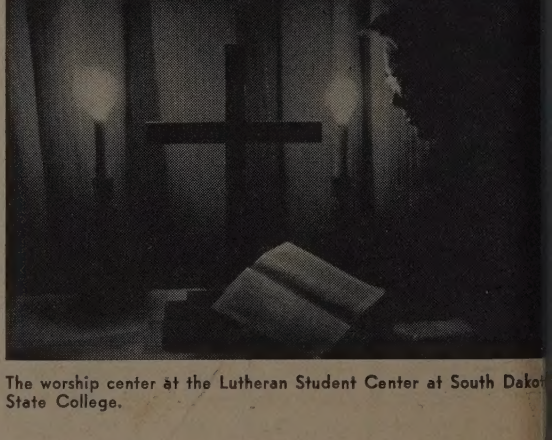
## New Enterprises

**To** keep up with the increasing number of Lutheran students on campus, LSA officers and the LSA Foundation directors have recommended building a new student center. The present house, purchased five years ago when the number of Lutheran students totaled 475, is still in use with the present membership of 640. The first step, that of drawing up plans for an addition to the house, has already been completed. The assembly room of the new center would give seating capacity for 250 students. Of the necessary $50,000 needed for the building, $35,000 has been granted the LSA by the National Lutheran Council.

This year a special campus pastor has been hired by First Lutheran Church of Brookings and the Division of Student Service. The Reverend Richard Peterson, better known to the students as "Pastor Pete," will work with the students in their activities.

On a campus characterized by its slogan, "Education with a Purpose," the LSA also practices the policy of student management. Again the increase in the number of students called for a change in the organization of the LSA. The job of planning the program falls to the Council, which is composed of students; three faculty members act as advisors. In the last "operation revamp" the number of Council members was cut in half. Many of the committees are now combined into larger ones and then into sub-committees. The chairmen with their committees serve to spread the responsibilities among more students.

Financing the LSA is pretty big business. Food alon cost the LSA $1,300 from May 1954 to April 1955. I addition, each year the LSA meets the National L theran Students Action quota of $700 and gives $300 First Lutheran of Brookings. Money for the LS Actic fund is raised through dime folders each spring, whi the gift to the church comes through special donatic envelopes used by the college students.



The worship center at the Lutheran Student Center at South Dako State College.

## From Hay Rides to Worship Sessions

**From** the hay rides in the fall to the last picnic in th spring, students laugh, sing, and talk their way throug a variety of activities. Roller skating and ice skatin parties are favorites with the LSA'ers. Every other wee the *LSA Forum* is published by the students, and th year a staff has been named to edit an annual for th LSA. The spring's biggest function is the banquet—la year 215 tickets were sold.

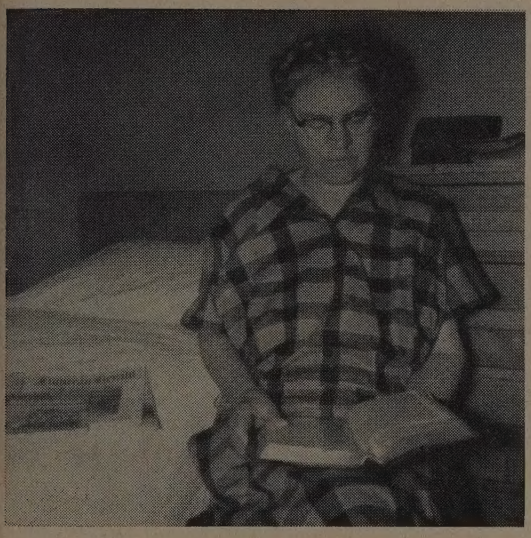
LSA programs presented each Sunday night draw stu dents to the LSA meetings, where supper is served fo fifty cents. Wednesday evenings the LSA'ers may atten Bible study. The Brookings Lutheran church choi which relies on college students for the largest part o its membership, practices on Thursday night.

As another portion of its wide program, the LS sends out deputation teams to the churches of the are to provide them with their Sunday morning servic and to acquaint them with the work of the LSA. On such trip last year took the LSA'ers 250 miles.

Life for the LSA'ers of South Dakota State is fa from dull. With the continued increase in Lutheran stu dents, the LSA can look forward to more activity an greater enthusiasm than ever. Roomier facilities wi make it possible for the LSA to expand its program an be of greater service to the Lutheran students at Sout Dakota State College.

# So Worthwhile

Mrs. Selma Latimer
Matron, Vernon Home for Retired



Karina Peterson

Often a person with a radiant personality, unusual brilliance, beauty, or wealth will attract attention which may be of short duration. Subsequently it is forgotten forever.

But once in a while we meet a person who does simple things in such a wonderful manner that we feel we must tell the story. It might be an inspiration and incentive for other people.

In the new Vernon Home for the Retired at Viroqua, Wis., we have a sweet, tiny Norwegian spinster. She has diabetes and a bone infirmity. These maladies might make her unable to perform any services for others. Happily, she does not consider herself less fortunate than others.

Instead she busies herself with many things. Of her own accord she reads the Bible to those whose vision is failing or who have difficulty reading. She explains the verses she reads to the best of her ability. She also reads aloud to her friends LUTHERAN HERALD or *Lutheraneren*. She reads both English and Norwegian fluently and understandingly. She also combs hair and does little errands that the people appreciate.

Her name is Karina Peterson. We admire her tremendously.

Wouldn't you?

# Divine Inaugural

Harold B. Kildahl

QUINQUAGESIMA SUNDAY
February 12, 1956
Text: Matthew 3:13-17

Inaugural is the beginning, the advent of a new order, the decisive moment when one enters upon a new endeavor. Inaugural must be a thrilling moment in the life of a president elected to lead the affairs of his country for a full term of office. It must be a thrilling moment also in the life of a man elected to serve as the president of a college or an institution. It certainly is a thrilling moment in the life of a pastor, that moment when he is installed to his office. For the young man just out of the seminary and about to begin his first responsible pastoral office it is a sober and solemn moment and a thrilling experience to stand before the altar, there to pledge himself to God and faithful service to his fellow men. Inaugural is the time when the flags fly and the banners fan the breeze, the time when trumpets sound and the band plays bright and shining music.

In a very real sense the day of our Lord's baptism was the day of His inaugural, the beginning of a new ministry among men—not new in the true meaning of the word because God had always been ministering to the needs of men, but new in the person, the incarnate Christ of God who "took upon Him the form of the flesh and was fashioned in the likeness of men." "He became flesh and dwelt among us," the Apostle writes. In this sense the ministry of God among men was new.

Our Lord Jesus Christ was at Jordan inaugurated to the office of High Priest. You remember the catechetical studies you completed long ago. There you recall that you learned the three offices of Christ. He was High Priest, in that He offered up Himself for the sins of the people, and He continually prays for us.

He was likewise inaugurated to the office of Prophet. He was a prophet, certainly, "mighty in word and deed," and He devoted His whole life to revealing the Father and declaring the way of salvation for the souls of men.

He was also inaugurated to the office of King, to rule over His church in time and eternity and to defend its members from their enemies. Thank God for the day of Christ's inaugural, the day when the trumpets of heaven sounded, when the opened heavens declared the glory of the Only Begotten Son of God, in whom the Father in Heaven is well pleased.

Like Christ, dear friend, you have had your inaugural. The office of a Christian man, a Christian woman, is yours. It is a thrilling experience to be a Christian. It is more thrilling to fulfill the demands of that office. God grant that you be found faithful to Him who is your High Priest, Prophet, King. Amen.

# EDITO

## That H

Will the new Church be too highly "centralized"? Horrid word—"centralized." As we have met with groups throughout the ELC to discuss the union, there are few questions which have been raised more frequently than this one. Ninety-nine times out of a hundred, the concern is sincere, and we share it. Once in a great, great while one does run across a situation where one feels that "centralization" is a sort of whipping boy for any and every distaste someone may have for the union. It is actually true that in at least one place the rumor was circulated that "centralization" in the new Church would be so complete that "they" (presumably "they" would be the omnipotent rulers of this "centralized" monstrosity) would be able to confiscate the property of any congregation which did not toe the mark.

It is time that this whole concept of "centralization" be examined. Now that the basic documents which will be acted upon next summer are available, it is possible to view the substance of the proposed new Church and judge whether it will be dangerously "centralized."

The dictionary defines the verb "centralize" as meaning "to draw to or toward a center; bring under one control." On the basis of that definition, "centralization" could, under certain circumstances, be a horrid word indeed. It depends on what is to be "drawn to or toward a center," and what the "center" is; also on what is to be brought "under control," what type of control, and by what means. If, for example, membership of a congregation in The American Lutheran Church were to mean that it must surrender to the organization its control of its own program and affairs, the right to follow Christ's mandate as the congregation sees it, and so on, then we would want no part in it. Even if only the seed of such possible future "centralization" were hidden in the structure, it would receive short shrift in The Evangelical Lutheran Church.

However, is there not another type of "centralization" which we not only do not fear but which we want? Our family life is "centralized"; our congregations are "centralized"; almost every aspect of life is "centralized" to some degree, simply in order to make it possible for people to live and work and be happy together. Which leads to the suggestion that before one condemns "centralization," one ought to be sure of what he is talking about.

What, then, about "centralization" in the proposed basic documents for The American Lutheran Church? To get the answer into the proper perspective, one must understand why it is that several thousand congregations, whose aggregate membership is some two million, are deciding to unite in forming The American Lutheran Church. The Preamble to the Constitution states that it is "in order to serve more effectively the Triune God," with the purpose "to proclaim in word and de on this continent and throughout the world, the Gos of forgiveness and life everlasting through Jesus Chr our Lord."

Do not overlook the words "more effectively" in t Preamble. The purpose in forming The American L theran Church is simply to project the mission of t individual Christian and the individual congregati beyond the power of either individual or congregati to do alone. If Our Savior's Lutheran Church of T City or That Town could carry out the Great Comm sion of our Lord with maximum effectiveness alo there would be no need for it to affiliate with other co gregations; the purpose of a church body would, f that congregation, be quite beside the point. It is in ord that congregations may serve "more effectively" th they form church bodies.

So it is only right that we ask: What, exactly, is "ce tralized" in the new Church? The first answer is th *doctrinal responsibility* is "centralized." A group of co gregations of the Lutheran faith simply could not affi ate other than on a confessional basis. Therefore t Articles of Union and the Constitution contain a com mon credal statement. It is as simple as can be: a herence to Scripture and the Ecumenical Creeds; su scription to the Lutheran Confessions. A congregati cannot become a member of the Church without agre ing to that. Without it, there would be no sense in ca ing the organization a Church. Is that dangerous? H tory does not say so; on the contrary, lack of "centraliz tion" at this point would be the way of death.

There is, further, "centralization" of *fellowship*. Th is to say, the congregations not only believe alike. Th also live alike. In such a voluntary grouping of congreg tions, surely it is not asking too much that they shall a ply their common faith to life in a similar way. To l sure, "centralization" could become a horrid word this connection. If the Church attempted to lay dow a legalistic pattern of conduct and life, the slighte deviation from which would be construed as inimic to the fellowship, then there would be dangerous "ce tralization." However, there is nothing remotely r sembling that in the new Church. In fact, some of tho who worked in the preparation of the documents i clined to believe that there was too much freedo provided for!

In the third place, there is "centralization" of *progra*

# IALS

## d "Centralized"

fter all, why go to the trouble and expense of setting
a church body unless the congregations participating
it intend to join hands to carry on the work? That is
hy church bodies exist.

should be pointed out that, as far as the individual
ngregation is concerned, this is the absolute limit of
e "centralization" which will exist in The American
itheran Church. And even that is a limited "centraliza-
n." The congregations "delegate" even this limited
thority to the church body, they do not "convey" it.
hat is delegated can be reclaimed, and the congrega-
ns, through the General Convention, can reclaim what
ey have delegated.

Still further, even in the matter of operational pro-
am, the Constitution is exceedingly careful to outline
e principle that "freedom in Christ is freedom to work
God's Kingdom according to the measure of faith
d has given to each believer." In keeping with that
inciple, people and congregations are assured of their
ht to carry on fellowship and work outside as well
within the framework of The American Lutheran
urch. We may put it this way: A congregation which
comes a member of the Church obligates itself to sup-
rt the work mutually agreed upon, but it reserves the
ht to participate in efforts outside the organization as
ll. If that is "centralization," we are all for it.

e cannot go into greater detail as to how the sover-
gnty of the congregations is preserved; study the
cuments. We may summarize it this way: Authority
ides in the congregation. (The pastor will be a mem-
r of The American Lutheran Church, by the way,
ly as a member of a congregation.) Every congrega-
n belongs to a district. At the district convention,
ery congregation has one or more votes, depending
on its size; every pastor also has a vote. The district
nvention becomes the "testing ground" for everything
at the Church as such is planning to undertake. The
nventions of the districts in the proposed new Church
far more sweeping in authority and influence than
are used to in the ELC.

The General Convention becomes the meeting place of
congregations, through representatives elected by the
rious district conventions. *To* the General Convention
the recommendations and suggestions of the districts.
*om* the General Convention to the districts go matters
importance which the General Convention thinks
uld be enacted, but which can be enacted only after balloting at the district convention level. These matters include membership in Lutheran and non-Lutheran councils and agencies, and amendments to the Constitution.

The General Convention legislates concerning the program of the Church. It elects the boards and officers whose duty it is to see to it that the legislation is translated into workable policy. Officers and boards are directly and completely responsible to the Church through the General Convention.

Each board selects a staff which administers the policies laid down. The actual work is placed in the hands of competent staff members who are the servants of the boards and responsible to them.

There is, of course, another side to this issue of "centralization." We have confined ourselves to what is basic: the preservation of the hand of the congregation upon the helm of the Church. On that point we do not hesitate to say: *The American Lutheran Church, when it comes into being, will be as democratic as any of the uniting bodies.* Yes, we believe that it could be successfully demonstrated that it will be more democratic than any of the uniting Churches.

The other aspect is, of course, whether, within the operational structure, there is danger of "centralization." It could be of two kinds. There could be so much autonomy of divisions and boards that each one could become almost a Church within the Church. The other possible extreme is that, in an effort to prevent too much divisional authority and independence, a "super board" or two might be set up as a check. Still worse, in an effort to attain efficiency, it would be possible to place too much authority in one or two elected or appointed officials, or in a small committee with executive powers. While such "centralization" in either direction would not directly affect the individual congregation, it would nonetheless result in the Church being short on democracy.

The danger of such "centralization" is never absent, and the larger the Church, the greater the danger. In an effort to minimize the danger, a section has been written into the proposed Constitution of The American Lutheran Church which is, to the best of our knowledge, unique. It is Section 3 of Article V—*Powers*. Its title is "Basic Principles of Organization and Operation." Its purpose is to distinguish authority, responsibility, and accountability in such a way that the legislative, policy-making, and administrative lines are always kept clear and clean. So long as that section is adhered to, we have no fear of organizational "centralization."

In short: "Centralization" may indeed be a horrid word. But it can also be a legitimate, a good word. We believe that it is the latter in the new Church.

# Mission Interviews

Cooperation! It's a common word but it means much. Have you ever wondered how we might better cooperate with our missionaries in order to bring about a more effective ministry to the lost in the world? Believing that we would need help from those on the field in answering this question, I sent a brief questionnaire to a group of missionaries. Here are some of their answers—food for thought for each one of us.

QUESTION: *We know that there are still countless people in the world who have never been confronted with the Gospel message. True, Satan's power is strong, but we know that God is far more powerful. How do you account for the seemingly slow progress in bringing Christ to the world?*

AFRICA: Since bringing Christ to the World is the business of God's children, any evidence of slow progress must be laid at our door-step. I believe that we have too much of this world's "goods" which keeps us so busy that we haven't time to do the personal work of meeting and talking to people. Christ did not sit at a desk. He went outdoors and met people where they were.

SOUTH AMERICA: One big factor, I believe, is failing to give Christians in our congregations the thrill of facing Christ in the Word itself and for themselves. Sermons are wonderful but not adequate. *There's a thrill and a challenge in unearthing nuggets of great worth in our spiritual digging in the mine of the Word.* Through storing it up in our hearts, the Spirit has the opportunity to fan the flame of our love for Him and give us a concern for souls. We become more sensitive to the dangers and evils of all that is non-Christian about us. We develop a compassion for those who evidently walk without Christ and without hope, and yearn that they might have the same peace, joy, and release that we have in Christ. We mustn't let our "first love" die. It's so often the new ones who bring most folks to services here. They just naturally know how to do personal work, because they are so full of love for Christ and joy in Him.

TAIWAN: God is powerful, but *we often lack that power.* I believe that this is true both at home in the United States and here on the field. It was also true for Peter until the Pentecost experience which brought to him God-given power, the power of the Holy Spirit.

I believe too that we missionaries are so occupied with buildings, property, workmen, and this physical set-up that it is often difficult to find time to concentrate on the things of the Spirit, such as prayer, meditation, Bible study, and personal work. We thus lack the power of the Holy Spirit.

JAPAN: The answer is the same universally. Why are there so few people even at home who come to a saving faith in Christ? It is the natural enmity of the human heart toward God. All our nature rebels against yielding to God and His Will. It takes the miraculous work of the Holy Spirit to cause anyone to turn to Christ for salvation. Satan does all in His power to keep us from becoming free in Christ. Here in Japan, Satan has remained unchallenged through the centuries, and therefore his power is felt more keenly. At home people have the knowledge and influence of the Gospel whether they have accepted it or not. Here their darkness is complete and superstition and prejudice are deep-seated.

QUESTION: *In our family, we have discovered that contact through letters with certain missionaries has deepened our interest, thereby adding to our financial and prayer support. Do you recommend that we continue to personalize missions by attempting to have our people become interested in the efforts of one or two missionaries?*

TAIWAN: We agree that contact with individuals is a good way to deepen interest in Missions. A recently arrived missionary from Denmark who is living with us for the present sa the reason she became a missiona was due to the interest created throu exchange of letters with a missiona started when she was twelve years age.

We would like to stress defini daily prayer for missionaries. We ha been told that the China Inland m sionaries are required to have at le seven persons in the homeland defini ly pledged to pray for them daily b fore they are sent to the field. Pray should be specific, not the gene "God bless our missionaries and C nese Christians."

AFRICA: I do feel that letters a personal contact with the folks at hor is a vital part of the work. I know f us here on the field, to receive lett and packages for the hospital wo means much. The fact that we kn there are real folks with names can know who are thinking about praying for us, and interested enou in our work to do something tangi helps immeasurably.

SOUTH AMERICA: I think the idea personalizing missions is a good o In addition to correspondence, peo can be encouraged to have missionar as guests in their homes when they out on deputation work. There is s to be a mutual blessing in store both host and guest.

QUESTION: *Do you have any su gestions concerning specific needs your field? In other words, do y have handicaps that could and sho be overcome?*

AFRICA: It would help here if a fu could be established whereby mor would at all times be available young people wishing to attend Bi School. Most Zulu young people c not attend because of lack of fun and unless they have someone defini ly interested enough to help them, th will not have the opportunity.

TAIWAN: I often wish that we co ask for special things without havi to go through the different chann which make us hesitate to ask. Rig

v we are in need of a number of
ngs. Almost every week we have
les or movies which requires a
vie screen. This I must borrow
m another missionary and it takes
e that can scarcely be spared. Stu-
nts here are "wild" about classical
sic. If we had a fifteen minute re-
ded classical concert preceding Bible
sses, I believe we would draw much
ger crowds for Bible Study. We
d loud speakers and amplifiers
ich could bring our announcements
the heavily traveled street half a
ck away, as well as to overflow
wds in our Church. (Our Church
Center are almost adjoining so
at we use for one, we use for the
er. The University with 5,735 stu-
nts is across the street.) More equip-
nt is needed for the Center. Books,
gazines and papers are needed for
Reading Room. I wish that we had
*unlimited* number of religious
ristmas cards for children. Right
e in Taipei we could use 1,000 a
nday. The children love such color-
things, and cards with a Bible verse
ry a message. (But we would not
ve the time to go to the Post Office
get them as this takes almost a day!
owever, they will be delivered to us
*no custom's slip is made out and if*
*h package is marked "Printed Mat-*
*.")* I know that our four churches
d three chapels in the Taipei area
uld also welcome large picture rolls
d flannelgraph materials for Sunday
nool work.

JAPAN: May I mention a financial
ed at the Bible School at Shizuoka?
give piano and organ lessons to six-
n of the students. The only piano is
our home, and it is played six hours
ery day. This is fine, except when
ests arrive, which is every day, I
ow. A piano at the Bible School
uld be wonderful!

Our scholarship fund at the Bible
hool seems to need contributions
en if students do work for their ex-
nses. Our greatest needs money can-
t buy—your prayers can! We need
tience, courage, health, and much
strength to meet our daily tasks and overcome the language difficulties which still beset us.

SOUTH AMERICA: We need your prayers for the Colombian civil and ecclesiastical authorities, sorely tried Christians and isolated believers, Christian young people who face the problem of finding a suitable life partner, freedom for evangelical schools to operate, and a spirit of sacrificial giving in the Colombian Church.

CHINA: Mission work has often been handicapped by lack of workers. This is true today in Hongkong; as a result each of us is too busy for his own good and for the good of his duties. There are more than two and a half million people here, and we have only six workers. Yes, there are other missions here, but the situation is the same—too few workers! Furthermore, the Hongkong situation is unusual in this, that all doors to schools are open to Bible Classes; Bible knowledge is put into the course of studies and given equal rating with other subjects; it is included in the final certificate examinations. Almost all Bible courses are taught in the English language; since this is so, an American with Bible knowledge and a B.A. degree could come and teach Bible here in the schools without any knowledge of the Chinese language, thereby relieving missionaries of this work and permitting them to assume other duties. Open doors to countless schools is an unusual opportunity. So I pray always that some will hear the call to Hongkong's schools and come *quickly*. The King's business requires *haste!*

AFRICA: We need your prayers. Money is much easier to raise than prayers. A group of women in the Richland Lutheran Church in America meets every Wednesday morning for prayer. Some come with their aprons on. There is no coffee afterwards; they just kneel at the altar and talk to God. Some do not pray outwardly; no one urges them to do so. I have seen nearly one hundred women at a luncheon but some seven or eight at a prayer group (not in Richland Lutheran Church, however!). This project of prayer is not so easy to "sell" to our women, but nothing could bring more blessing.

TAIWAN: Prayer, prayer, prayer for revival! The military camps are closed to gospel meetings. Many soldiers seem hungry for the Word, but are definitely discouraged from attending meetings. In spite of this a good number find their way to the churches. Pray for a deeper sense of Christian stewardship among the Chinese Christians.

We could use some good Christian books, such as "The Kneeling Christian," "The Sugar Creek Gang" series, etc. We need wholesome stories that are not too difficult for our high school young people to read in our youth centers.

■

In closing, I wish to quote one of our missionaries, who recently visited Korea. She witnessed a real testimony of the power that God gives each one of us *through prayer*. "I was especially impressed by the spontaneity and depth of the Korean Church. Although people in large areas live in shanties made of cardboard and canvas, new churches are springing up everywhere. One church seating one thousand people was built by the refugees carrying the stones themselves to erect this magnificent edifice. A Presbyterian missionary advised me that all churches are full on Sunday morning and proceeded to prove her statement by hopping into her jeep and taking me to see for myself. The audiences varied from one hundred and fifty to one thousand people, and all churches were filled. *The 'open secret' of these filled churches is that of the power of prayer.* The midweek prayer service which I attended had one hundred and sixty in attendance. Again in the morning at five the church bells called the people together for prayer. The church which I attended at early dawn had forty-five people present for prayer. *The Christians are tapping God's unbounded resources and things are happening!"*

These pages were prepared by Mrs. L. E. Meierding, General Missions Secretary, WMF.

# A Singing Church Is a Living Church

Photos by Gerald Giving

The Lutheran Church has been called a "singing church." An enthusiastic group of choir directors and organists demonstrated their intention to uphold this tradition by getting up early on a cold January morning and travelling to Minneapolis to attend the first annual church music clinic sponsored by Augsburg Publishing House.

Some 200 musicians attended the clinic in the newly furnished chapel of the ELC headquarters on Saturday, January 7.

Richard Hoffland of Bloomington, Illinois, opened the program at 8:30 A.M. with some helpful suggestions on hymn singing, processionals and recessionals, and points to consider in selecting good music. He rearranged the group according to voice ranges and then led this 200-voice choir in singing through a selection of top 1955 choral publications for mixed voices.

Mr. Hoffland is a graduate of Concordia College, Moorhead, Minn., and is a member of the staff of the Paul Christiansen choral schools. He is minister of music at the Second Presbyterian Church in Bloomington, where he directs seven choirs. He was accompanied at the piano by his wife, Kay, also a Concordia College graduate.

Following this session coffee and doughnuts were served in the board room, giving the guests an oppo tunity to meet and talk with new and old friends.

Gene Wylie, director of music at Folwell Jr. High School in Minneapolis, receives a program and music for the day from Ruth Olson, head of the Music Department, Augsburg Publishing House.

William Bliss, a new member of the Augsburg music staff, adj the microphone for one of the directors.

Leland Sateren, who is head of the music departme at Augsburg College in Minneapolis and director of t Augsburg College Choir, conducted the second singi session of new choral music, and discussed means developing the choir through the use of certain types music.

Mr. Sateren is well known for his fine choral compo tions, as well as for his work as a director and teach

Many of the visitors stayed on through the noon ho to enjoy a lunch which was served in the board room.

Guests enjoy a morning cup of coffee in the board room, serv by Clara Anderson, of Augsburg's music department.

plays of choral and organ music gave ors an opportunity to find new materials their own particular needs. Many took ples along for further study. Emphasis on the Lent and Easter season, and ecially on recent releases of various lishers, which had not yet received a ring.

the afternoon Ronald Nelson, minister of music Westwood Lutheran Church in St. Louis Park, led group in singing through new choral music for apel and junior choirs. Mr. Nelson directs five choirs his church, in addition to supervising a Saturday rning choir school for children. He has recently nposed music for S.A.B. choirs. He is a graduate of Olaf College, Northfield, Minn., as is his wife, Betty ü, who was his accompanist at the choral clinic.

Oscar Overby, of Northfield, Minn., discussed factors consider in choosing music for children's choirs, and the group in singing through several junior choir thems. He also presented and discussed a service to used for Good Friday.

As director of the ELC Choral Union, Mr. Overby nducts five church music institutes at various locations roughout the summer.

He has also composed a number of anthems both for children's choirs and for adult mixed choirs. His accompanist was Kathryn Ulvilden, organ and piano teacher at Luther College, and organist at First Lutheran Church, Decorah, Iowa.

Miss Ulvilden analyzed and played selections from several new books of organ music. She is a graduate of Luther College and Northwestern University, and recently spent a year studying organ with Andre Marchal in Paris, France.

Apparently the church music clinic fills a need for inspiration and new ideas which is great enough to justify travelling some distance on a cold Saturday. Members of the Augsburg staff were pleased to note that visitors came from such distant points as Bemidji, Minn., Grand Forks, N. Dak., Menomonie, Wis., and Rockford, Ill.

Tentative plans have been made for a similar clinic to be held on January 5, 1957.

ne members of the audience watch the speaker, while others dy their copies of the music being discussed.

Kathryn Ulvilden, of Luther College, demonstrated selected organ music.

# With Our Missionaries

## Colombia

Conditions for Protestant mission work in Colombia have not been improving during the past months. The most recent reports inform us that during the New Year's Eve services in Parpa, one of our largest congregations in the mountain area north of Bogota, a number of people attending services were arrested. Among those arrested were Miss Hilma Bello, who has been parish worker in that congregation, and her sister, Ariel Bello. Upon receiving news of their arrest, our superintendent, Arnfeld Morck, and Gerhard Ostrem presented the case to the Ministry of Government in Bogota. They were received cordially by the secretary and promised action in the matter. When this news item was written, no further word had been received indicating that the prisoners have been released.

Parpa, the area where this incident took place, has been hard hit by anti-Protestant agitation. Their church was destroyed by bombs a few years ago at the beginning of the wave of persecution. They have conducted services but have had even their temporary meeting places padlocked by the officials of the area on various occasions. A short time ago the evangelist serving that area was summoned to appear before the local officials on a charge that was later proven false. In spite of this opposition, the Protestant congregation there has seen a marked increase in attendance at services. The normal attendance in past years was between 50 and 60. Normal attendance now is between 100 and 120. They are rebuilding their church, building it of stone laid in cement in the hope that it will stand permanently in spite of possible future attacks by mobs that are stirred up against them.

The same increased attendance at services is also seen in other areas. El Cocuy reported 100 in attendance at Christmas services. This is also a mountain town where considerable difficulty has been met because of rabid anti-Protestant agitation. Close to El Cocuy is a small settlement, Carizal, where over 200 attended the Christmas festivities.

The picture would be discouraging but for the marvelous way in which the Church in Colombia has been responding to the Word of God and reacting to the opposition. The Colombian Christian leaders have shown a marked degree of courage, and they are tireless in their evangelistic efforts.

## Formosa

From Formosa we have word that our Lutheran Chur there has doubled its membership for the second ye in succession, and has over 3,000 members as it ente the year 1956. There were 860 baptized members at t end of 1953, and 1,644 at the end of 1954.

We are very happy and thankful to God for t large increase in the Christian Church in Formosa. O Lutheran Church there has 15 congregations and additional preaching points throughout the island. M of the members of our Church are refugees from t mainland, but considerable evangelistic work is a conducted among the Taiwanese people.

In this general picture, it is interesting to note ho the growth of the church in Formosa takes place. Th is most easily seen by personal accounts of individu and groups led to Christ. One such account is suppli for us by Miss Clara Jones, who writes as follows in letter from Taipei, dated January 7th:

"Perhaps the happiest part of Christmas came to m on New Year's Day morning when one of the ne members came after the Bible class and said, 'I ha looked for peace for ten years, but I have not found This morning it seems as if God is talking to me believe that this is the day of decision for me.' Te trickled down his face at his new-found joy. He s he had had so many failures and so much sin that had thought of committing suicide. But he wander around aimlessly and saw the notice about Bible cl and came in. The lesson was Romans 6, and God h said to him that he was a slave to sin and that the was freedom in Christ. He left saying, 'I am so happ I have never experienced anything like this.' He h come twice since and is clinging to his newly fou

easure, and joins in prayer and praise. He made a ement on his last visit which I shall remember—m so tired of doubt. It is much simpler to believe d than to doubt.' The man is the editor of the *ntral News* here in Taiwan. But he said, 'Station and k mean nothing to God.' Pray for him that he may ome a real witness to his people. He has already d his friends that he wants to be a Christian.

Pray too for the Student Winter Conference. This the first college and university students' conference. have had conferences with the other young people ore. God pour out upon us His Spirit. Pray for our n Lutheran university students (we have 24 of m here) that they may have a warm witness for the rd and that those who do not know Him may find ce with God and be missionaries to their own people. y, do pray, that the Chinese themselves may have a rden for their own people."

## ongkong

Hongkong we find that very aggressive work is ing place in several of the areas on the mainland in section of Hongkong called Kowloon and in new ritories. About 30 miles from the coast you come to barbed wire that separates Hongkong from Com-nist China. Our Board of Foreign Missions has re-ntly received surveys of two large areas where the utheran Church of Hongkong is extending its activi-s. In one of these areas, Yuen Long, a plot of land s been granted by the government on which we may ild a school and church. The ground contains about ,000 square feet. There is an urgent request for $40,-0 from our mission in order to set up the buildings cessary to meet government regulations for school ablishments and to provide a small church and par-nage. The other area is Shangshui. The evangelistic rk in that area was begun in March, 1955, by a junior our Theological Seminary in Hongkong. This area only three miles from the Communist border. It is small town, but it is situated in a densely populated ain covering 23 square miles. There are many people the village of this plain that are asking for Christian vices. Two Sunday services are conducted, one in the akka dialect and the other in Cantonese. Four Sun-y schools with a total enrollment of 150 pupils are ing conducted in as many localities. Three catechumen asses are carried on in three different places. Eighty ults and about fifty children are being prepared for ptism. This area is also in need of help for erecting smaller church.

About the work in Yuen Long, Miss Aagoth Fos-ark writes very enthusiastically:

"The work here in Yuen Long was three years old in ne. A year ago or so, Pastor Wu surveyed this parish and divided it into areas for work, each area having a chairman as contact man. There were committees formed for various types of work—for instance welfare, and allocation and distribution of relief goods. In most places this has become a real headache to the pastor or evangelist. Pastor Wu's method has worked."

Preliminary organization meetings were held in each area of the parish. The general meeting for organizing the church was then called, at which they elected nine deacons and issued a call to the Rev. Wu Ming Chieh as pastor.

"When they called the pastor they voted at once to take over one-half of the pastor's salary. When they learned that the pastor declined all mission subsidy toward his salary, the deacons at once declared they would supply his needs. They have laid plans for introducing the envelope system of weekly giving, and this month at all meetings—women's, youth, cottage prayer, etc.—we are stressing tithing, trying to make its implications very definitely clear to all members and inquirers. The pastor's original plan of area chairmen is being continued under the present set-up.

"Free-will offerings are being introduced in all Sunday schools with the aim of making them self-supporting. There are now 607 children registered in these Sunday schools. I think most of the 607 must have been here December 26 when we had the children's program. The place was jammed with children. Of course there had been no chance for rehearsals together, but all had learned the same Christmas songs and sang with tremendous enthusiasm.

"On Christmas Day we had baptism service. Forty-two adults and forty-two children were baptized, and seven young people confirmed. These are only a fraction of those who are preparing for baptism. The pastor is stressing more and more a better understanding and conviction before baptism."

Progress Report
LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.
January 16-20, 1956

| | |
|---|---|
| **Assurances** | |
| To January 1 | 2,220 |
| January 16-20 | 126 |
| Total Assurances | 6,530 |
| **Arrival of Refugees** | |
| To January 1 | 61 |
| January 16-20 | 34 |
| Total Refugees Arrived | 3,667 |

## TOWARD THE FIRST SUNDAY IN LENT

**The Epistle: II Corinthians 6:1-10** **The Gospel: Matthew 4:1**

### Monday, February 13
### LET IT FLOW

**Read II Corinthians 6:1-10**

*Working together with him, then, we entreat you not to accept the grace of God in vain.*

How freely the grace of God flows to us! He pours His love out upon us. He never measures it out so that it is just even with the top of the measure. He provides *abundantly* for all our needs. His grace and mercy overflow.

These things being so, Paul wants us to make sure that it isn't all in vain. What happens to the grace of God when it reaches us? Does it do us any good? Are we permitting it to work its wonders in us and through us? God wants His grace to be applied.

Is there something in my life that is holding the blessing at a distance? Is there some obstacle standing in the way? God comes in by a straight course and cannot work around idols and love of sin. The abundance of His grace is for those who open themselves to Him.

*Have Thy way with me, O God, that Thy grace may have free course. Amen.*

+ +

### Tuesday, February 14
### HE KNOWS

**Read John 2:18-22**

*Jesus answered them, "Destroy this temple, and in three days I will raise it up."*

Jesus knew far more than the Jews who were always making trouble for Him. He had more mastery than any of those who were always setting traps for Him. When He talked about destroying the temple, all they could think of was the temple in Jerusalem. That's the way their minds worked. Little minds tied down to flat things. They thought that way too, because they wanted to. They were looking for things to accuse Him of. And they used this statement later on to make out that He was a dangerous person.

But Jesus was speaking on a high level. He knew that He would die, but He also knew that He would rise again. "In three days," He said. Jesus was above little things. He knows the need of man. He came to be what man could not be and to save Him. My needs are known to Him also. And I will rely on what He has done for me, and seek always to follow His leading.

+ +

### Wednesday, February 15
### ASH WEDNESDAY

**Read I Peter 4:1-6**

*Since therefore Christ suffered in flesh, arm yourselves with the s thought . . . so as to live . . . by will of God.*

Among some Christians it is the p tice during Lent to go without so thing; to exercise self-denial in one or another. This is a perfectly fine th to do and, if it is done sincerely, hon Christ. But the larger thought is our whole life, all the year throu should be one that honors Christ.

"Arm yourselves with the sa thought," Peter says. What thoughts Christ have? And how should I li Surely not to the flesh and its passi and desires. This would be contrary to thoughts of Christ. He suffered in flesh not in order that I can go on pa pering my flesh.

It's the will of God that has to into the picture. This is what must the measure. I must relate everything this. Because I am human it takes so doing to let God's will rule. But I count on God to help me. He is able.

+ +

### Thursday, February 16
### TAKING SIDES

**Read Matthew 16:21-23**

*"You are a hindrance to me; for you are not on the side of God, but of man."*

So said Jesus to Peter. And they were strong words. The object was to awaken him to the fact that he was dangerously on the wrong side. He was thinking like a child of earth and he was suggesting the move of a coward. His plea was clipped off the moment he uttered it. Was he suggesting that the Son of Man run away from what was ahead? Indeed, he was saying just that!

"Get over on the other side, Peter!" Get on God's side so you won't be a hindrance. You cannot stop Christ from going to Jerusalem, but you might stop others who are weak and waiting for just the right suggestion to relax a little, don't be so serious, don't be so careful. Say things like this to some people, and they might stumble and you will be the hindrance!

How good it is to take sides with God! And to be firm, yet loving and humble, about it. To be called of God is to be enlisted as a servant and helper.

+ +

### Friday, February 17
### YOUR BATTLE

**Read Revelation 12:9-11**

*And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan . . . .*

One thing the Bible is perfectly clear about is that there is a devil and that he is the great enemy of man. Because he is one hundred per cent against God, it is further pointed out that God has banished him from His presence forever. Then, because the devil is out to rob and cheat God of every person he can get his hands on, Christ came into the world to take away from him his death-dealing power. That does not mean that the devil has crawled into a corner someplace because he is licked. He still tries and is successful in too much of his work.

God's campaign against the devil has been a thorough-going campaign. Now it is up to each person to wage his own war against him. Always it is a personal encounter. And God promises to help those who seek to withstand his temptations. Victory is guaranteed to those who enlist Christ as their champion.

+ +

### Saturday, February 18
### THERE IS POWER!

**Read Luke 10:17-20**

*The seventy returned with joy, sayi "Lord, even the demons are subject u us in your name!"*

You can hear them reporting this Jesus. They are full of excitement a wonder. They have seen at first hand a felt in their own souls the power God loose in them and through them. Demo fell before it.

Yes, there *is* power. And all we n do is use it. Not our own power, to sure, but the power from on high, gi us through faith in God and His Son.

Does everything fall before this pow Can we today "tread upon serpents a scorpions" without being hurt? Ne should we tempt God by doing that wh is foolish or unnecessary. But we shou trust God in the big things and ha every confidence that the great enemies man, the hosts of Satan, are stripped their power. And we should rejoice th the victory is ever on the side of God.

*Let me ever depend wholly upon Th dear Jesus. Amen.*

# Here and There on the Christian Front

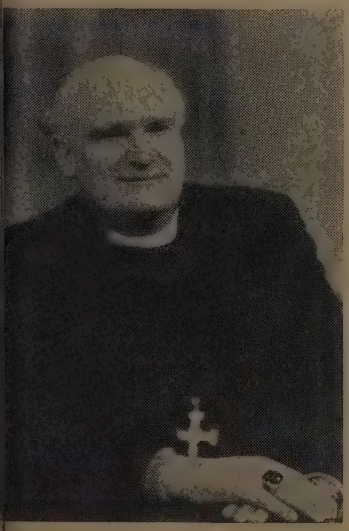
Edited by Raymond M. Olson

## IE VIRGINIA AMENDMENT N SEGREGATION

nendment of Virginia's constitution as to legalize public grants for edu- ing children in non-sectarian private ools was rejected by the voters in ee northern counties of the state ere clergymen had vigorously op- ed it.

Although adopted elsewhere in Vir- ia by a 2 to 1 margin, the plan, ich seeks to avoid racial integration he public schools, was turned down Arlington, Alexandria, and Fairfax nties by a vote of 28,000 to 20,000. testant, Roman Catholic and Jew- clergymen in northern Virginia de- nced the proposal from their pul- with a unanimity rarely seen on lic issues. In a pre-election state- nt, the Alexandria Ministerial Asso- ion said that nearly every pastor in city, regardless of denomination, gone on record against the pro- al.

## EW ARCHBISHOP OF YORK



RNS Photo

Arthur Michael Ramsey, Bishop of Dur- is the new Archbishop of York. He eeds Dr. Cyril Forster Garbett, who Dec. 31, as second ranking prelate of Church of England. Dr. Ramsey, 51, was n of Durham Cathedral from 1940 to

## MISSIONARY FAMILY BEFORE FATAL VENTURE

RNS Photo

**The Rev. Nate Saint of Huntingdon Valley, Pa., one of five American Protestant missionaries attacked and killed by hostile Auca Indians, is shown here with his wife and children standing beside the light plane in which he and the others flew to the Amazon jungle region of Ecuador. The bodies of four of the missionaries were located by U.S. Air Force searchers flying in helicopters. Word of the discovery was radioed from the missionaries' base at Shell Mera, about 120 miles south-southeast of Quito, Ecuador. Two American airmen who flew to the scene of the attack spotted the bodies in the Curaray River not far from wreckage of the missionaries' plane. Other members of the missionary party were the Rev. Edward McCully of Milwaukee, Wis.; the Rev. Peter Fleming of Seattle, Wash.; the Rev. James Elliot of Portland, Ore.; and the Rev. Roger Youderian of Billings, Mont. Mr. Saint, a member of the Missionary Aviation Fellowship of Fullerton, Calif., had for a number of years operated a flying service in northeastern Ecuador and adjacent parts of Colombia for missionary groups working in the area.**

## PROTESTANT-ROMAN CATHOLIC CONTROVERSY IN GERMANY

The generally peaceful relations between German Protestants and Roman Catholics have been disturbed by new controversies, according to *Evangelischer Pressedienst,* the official news bulletin of the Evangelical Church in Germany. Protestant spokesmen, headed by Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, and the Rev. Martin Niemoeller, head of the Church of Hesse, are warning against what they term Roman Catholic "encroachment upon public and church life," the *Pressedienst* said. Relations between the two church groups "have been rendered precarious in consequence of three parallel developments," it explained.

First of these developments, said the news organ, was "the fact that the Catholic Church is beginning to profit from the political situation in Germany (where Chancellor Adenauer is a Roman Catholic) and trying to further its aims by placing Roman Catholics in important political positions. This happens not only in areas with Roman Catholic majorities, but also in provinces of the Federal Republic which are predominantly Protestant."

Secondly, the Protestant spokesmen object to Roman Catholic missionary activities which they term "a strategic attack of the Church" directed against regions where "Protestantism has been deeply entrenched for centuries." The primary area for such attack, it was

stated, was the region of the Lutheran Church of Hannover.

"The third and last point contributing to the controversy was the Pope's message published on the occasion of the 400th anniversary of the religious peace of Augsburg in 1955," the *Pressedienst* said. The message, which called the "rupture of the religious union of Germany" caused by the peace of Augsburg "the most disastrous event for the Western world and Western culture," claimed that "in the long run only a culture based on Catholicism may be capable to resist the non-Christian powers."

## SEES ISLAMIC CHURCH-STATE SEPARATION NEEDED

Complete separation of Church and State in the Islamic countries of the Near East is essential to end the continuing crises in that part of the world which threaten world stability, declares Dr. Ephraim A. Speiser, professor of Semitics at the University of Pennsylvania. Speaking at the Hebrew Union College-Jewish Institute of Religion he said that oil, Suez and Palestinian problems are "merely surface symptoms of an organic weakness in Islamic society stemming from religious encroachment on State functions." He maintained that "religious reform in the tradition of Turkey is urgently needed."

"Progressive elements throughout the Muslim world," he said, "have long recognized that what is needed, instead of scapegoats and diversionary targets, is religious reform as the first step to social reform. The example of Turkey has borne this out. Once the proverbial sick man of Europe, Turkey did not start out on its way back to health until Church and State had been separated so that each could function without undue interference from the other. No lasting improvement can be looked for in the other Islamic States until each has acted with like honesty and resoluteness."

## LIQUOR ON PLANES?

The General Council of the American Baptist Convention has adopted a resolution which attacks sharply the practice of serving liquor on passenger airliners. It stated that the policy increased the risks of air travel, promoted juvenile delinquency, was unfair to abstaining travelers, and forced stewardesses to become barmaids. It commended those airlines which, because of their sense of responsibility, spurn the practice. It appealed to other lines to follow "their sound example and return to the policy of excluding liquor on grounds of safety."

Within the same week the Civil Aeronautics Board was told by North American Airlines that if American commercial airlines stopped serving free champagne and liquor to trans-Atlantic passengers, the subsidy bill to taxpayers would be reduced. The statement was made in reply to protests from Trans-World Airlines and Pan American World Airways against the proposal of North American to launch a new "air coach" service to Europe at less than half the lowest fares now prevailing.

From Washington, D.C., during the same week, came word that legislation had been introduced to prohibit the serving of alcoholic beverages on commercial airliners while they are in flight.

## WORTHY OF NOTE . . .

Members of the Congregational church at Hancock, N. H., at their annual meeting defeated a motion w would have banned the use of alco beverages by groups and indivi using the church vestry for p events. . . . May, 1958, has bee as the tentative date for the m of the Presbyterian Church in U.S.A., and the United Presby Church of North America. 195 mark the centenary of the U Presbyterian Church. . . . Bisho hannes Smemo of Oslo, Primat Norway, publicly rebuked the Ragnar Forbech of Oslo, winner o $25,000 Stalin Peace Prize, for w the Moscow prize committee th great majority of Norwegians "re in the award." Mr. Forbech, 60, member of the Labor Party an extreme liberal in his political and nomic views. He has for several been a leader in Norway of the Communist world peace movemen Despite offers by Communists of money, and special holidays, less five per cent of qualified young ple have registered for youth de tion ceremonies in East Germany spring. The ceremonies are an ath counterpart of Christian confirm and first Communion rites.

## BIBLE CLASSES ON SWING SHIFT

RNS Photo

Workers on the swing shift at the Lockheed Aircraft Corporation, Marietta, Ga., time out during their evening "lunch hour" to study the following week's Sunday s lesson. The weekly sessions were started about two months ago to give Sunday s officers and teachers from several churches in the area an opportunity to prepare lessons. Since they work from 3:45 p.m. to midnight, the teachers find it impossib attend similar night meetings in their own churches. Some 35 employees attend Thursday night classes in the basement of the main factory building.

# chools and Colleges

Edited by the Division of Higher Education

## HOIR OF THE WEST" TOUR COAST

Pacific Lutheran College "Choir he West" will take a sixteen-day of Pacific coast cities beginning uary 24. Now in its 29th annual ert season, the well known choir nder the direction of Professor nar J. Malmin, who has been at since 1937.

e tour itinerary follows: Feb. 24, couver, Washington; Feb. 25, Kla- Falls, Oregon; Feb. 26, Sacramen- alifornia; Feb. 27, Berkeley, Calif., 28, Oakland; Feb. 29, Fresno; ch 1, Pasadena; March 2, Los An- ; March 3, Hawthorne.

arch 4, San Clemente (morning), S. S. WASP, San Diego (after- ), and Our Savior's, San Diego ning); March 5, Long Beach; ch 6, Ventura; March 7, Palo Alto; ch 8, San Francisco; March 9, Eu- ; March 10, Eugene, Oregon.

arch 11, Albany (morning) and land, Ore. (afternoon). The home- ing concert will be held Sunday, ch 18, in the college chapel.

## NCORDIA CHOIR TO UR NORWAY IN 1958

Concordia Choir, directed by Paul hristiansen, will make a concert of Norway beginning in June, , it has been announced by Presi- J. L. Knutson. The executive mittee of the college board author- Kurt J. Wycisk, choir manager, cept the invitation which has been ded by the League of Norsemen rdmanns Forbundet) of Oslo, Nor-

e same organization in Norway sored a concert tour by the Con- ia College Band in 1939, and by Concordia Choir in 1949.

Concordia College is grateful for invitation from the League of emen," says President Knutson. e cultural exchange programs ng the nations are being acceler- for an intelligent leadership rec- zes that this kind of activity does to foster understanding and peace. The College feels that in the Concordia Choir, America is represented by the best there is in the choral field."

## LUTHER COLLEGE RECEIVES GRANT OF BOOKS

The Luther College library has received a gift set of Great Books of the Western World under a grant from the Old Dominion Foundation. A committee of the American Library Association selected 1,600 libraries to receive the set, according to Oivind M. Hovde, head librarian.

The 54-volume work, including the unique idea-index, the Syntopicon, was produced by Encyclopaedia Britannica in collaboration with the University of Chicago. Robert Maynard Hutchins edited the set, and Mortimer J. Adler was associate editor and editor of the Syntopicon. Editorial preparation of the set occupied 100 scholars, chiefly engaged on the Syntopicon, for eight years, and the cost was $2,000,000. Each set is valued at $250.

The set contains 443 works by 74 authors, spanning Western thought from the ancient Greeks to the 20th century. The Syntopicon makes it possible to trace 102 fundamental "Great Ideas." The Syntopicon operates in the field of ideas as the dictionary does in the field of words and the encyclopaedia in the field of facts, thus constituting a third basic reference work.

## CAMPUS NEWS NOTES

The daily chapel convocation at *Concordia College* is on the air again over KFGO, Fargo, after being off since last May. The program is heard at 2:00 p.m. The college news following the chapel address is given by the Reverend Otto Bratlie, a member of the religion faculty.

■

Dr. Oscar C. Hanson, ELC evangelist and former president of the Lutheran Bible Institute, will be the speaker for Spiritual Emphasis Week February 12-16 at *PLC*.

A high point for the members of the *St. Olaf Choir* is their concert in Constitution Hall in Washington, D.C., on February 14, when they will sing before President and Mrs. Eisenhower. If the president and first lady are unable to attend that concert, present plans call for a trip to the White House the following day for a special concert for the Eisenhowers.

*

Mr. Erling Linde, instructor at Moorhead Junior High School and the Concordia Conservatory of Music, was the guest soloist at the Chamber Music Concert at *Concordia College* on January 13. Mr. Linde is a Concordia alumnus and was featured as the flute soloist in Bach's Suite in B Minor for flute and string orchestra. The concert was given by faculty and students of Concordia College and was the first such recital.

■

Special committee members at *St. Olaf College* are just completing plans for the largest and coldest campus celebration of the season. Winter Sports Days, February 10-11, is the traditional outdoor weekend at St. Olaf when almost all of the students bundle up for a two-day session of hockey, skiing, toboggan races, and a snowy tug-of-war. The first night of the program marks the crowning of St. Olaf's 1956 Winter King and Queen.

■

Guest speaker for the Consecration Week services at *Camrose Lutheran College,* Camrose, Alberta, was youth evangelist Dar Roa. He spoke at the chapel periods and at the evening services January 30 through February 3. Student committees arranged for special musical numbers and for the devotional leaders.

■

Pastor A. N. Solheim, business manager and dean of men, is acting president of *Lutheran Collegiate Bible Institute,* Outlook, Saskatchewan. Pastor Allen Severson is temporary dean of the Bible Department.

# Correspondence

### THE PROPOSED NAME

► Too long our little country church was handicapped by the name Norwegian Lutheran Church. We lost many fine people of German, Swedish, and other nationalities who didn't feel they should learn Norwegian to go to church.

Now though the issue isn't quite the same, still I fear there is a distinct connection. We want to be missionaries of the world, and we want our church to be found everywhere, and we want it to be mainly Lutheran and not necessarily American.

In my opinion it would seem Evangelical Lutheran Church would sincerely describe what we believe in. Let us not be fenced in by the word "American."

As I am both Norwegian and American, I feel I can say what I have and no one need take offense.

ALMA BERGLUND

### CHRISTMAS CARDS

► This is the time of year when one does something about one's Christmas cards. All missionaries love to receive the religious type cards for use in their Sunday schools; when several hundred are used each Sunday, a big supply is needed. Send to the missionary of your choice, or if you'd rather package the cards and mail them to a little girls' organization called the Dwight Mission Band, Dwight, N. D., the children will be happy to prepare them for mailing to our own Dwight missionary in Hong Kong. Her address is: Miss Aagoth Fosmark, Lutheran Church, Un Long, N. T., Hong Kong.

For folks who send their own, a reminder to cut out only the picture, as sending the four-fold card makes cost of mailing prohibitive. Scenes of the nativity, churches, bells, candles are the desired kind, obviously. Do not send just any Christmas card!

Thank you for space allotted to this suggestion, as your pretty cards will have such a blessed use in lands where a little brightness is a big blessing.

MRS. H. THEO QUAMME

*The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.*

## Soliloquy

(Continued from page 153)

That is a notable record in the annals of Lutheran Protestant church history. From certain points of vie is the most significant development within Luthera since the days of the Reformation!

Notwithstanding all of this, desperate, grim persists. Uncounted millions are still engaged in a and death struggle. To equate the condition of much of plenty" and "too little of enough"—th the will for us and the expectation of us of the Ma the high hill, and He has put it into the realm of sibility for us to do more, much more, infinitely n more, than has been done.

*When wilt Thou save the people?*
*O God of mercy, when?*
*Not kings and lords, but nations!*
*Not thrones and crowns, but men!*
*Flowers of Thy heart, O God, are they;*
*Let them not pass, like weeds, away—*
*God save the people!*

EBENEZER ELLIOT

As I climbed the farm-house steps there floated to nostrils the savory aroma of charcoal broiling st boiling vegetables, and fragrant coffee. And wher bowed our heads my host asked the blessing, conclu with the petition: " . . . and make us ever mindful o needs of others," to which I responded with a fer "Amen."

## UNION DOCUMENTS

Copies of the *Report of the Joint Union Committe the Conventions of the Negotiating Bodies 1956* been sent by the Office of the General Secretary t ordained pastors. Pastors serving congregations wil ceive, in addition to their personal copy, one for secretary of each of their congregations.

Pastors should be sure to bring their copies with t to the 1956 General Convention in Minneapolis, 20-26. Secretaries of the congregations should see that the official delegates bring copies with them t convention.

Secretaries should check with their pastor to get copies. If insufficient copies were received, please Office of the General Secretary, 422 South Fifth St Minneapolis 15, Minnesota.

Extra copies may be purchased from Augsburg lishing House, 426 South Fifth Street, Minneap Minn.

O. H. HOVE
General Secretary

# Within the E.L.C

## PERSONS

**Dr. S. J. Strandjord,** since 1929 pastor at St. Olaf, Iowa, has accepted a call to Our Savior's Church, Tacoma, Wash.

**The Rev. Eugene L. Peterson,** Oconomowalls, Wis., will at Easter move to his new parish, First Lutheran Church, Wittenberg, Wis.

**The Rev. Peter Elstad,** formerly pastor of Trinity Church, Jersey City, N. J., is now executive director of the building fund campaign of the Eger Home, Staten Island, N. Y.

**The Rev. A. P. Nassen,** Battle Lake, Minn., has accepted a call to Christ Church, Stoughton, Wis., and will move there in March.

**The Rev. Horace J. Westberg,** formerly of Kensett, Iowa, is now pastor of Our Redeemer's Church, Eugene, Oregon.

**The Rev. Erling C. Thompson** and family were presented a new television set by his parish, Trinity Church, Seattle, Wash.

**The Rev. S. O. Kvaale,** pastor since 1945 of the Ambrose-Fortuna parish, Ambrose, N. Dak., has accepted a call to Edinburg, N. Dak., and will move there about April 8.

**The Rev. A. O. Aasen,** chaplain at the Normanna Rest Home, Vancouver, B. C., was honored by residents of the home and by members of First Lutheran Church on Jan. 16, his 82nd birthday, at a party given in recognition of his work at the Home. He and his wife will shortly move from Vancouver to Minneapolis, where they will live their home with Dr. and Mrs. Fredrik A. Schiotz, their son-in-law and daughter.

**The Rev. Walter E. N. Wahl,** Watertown, Minn., has accepted a call to Badger, Iowa, and will move there in April.

**Mrs. Carl J. Olsen,** nee Hilda Ronning, passed away recently at Everett, Wash., 92 years of age. In 1913 she married the late Rev. Carl J. Olsen, who spent his entire ministry in the Pacific Northwest.

**The Rev. Reuben E. Sorensen** was called on Feb. 5 as associate pastor of Central Lutheran Church, Oakland, Calif.

**The Rev. Walter H. Nordby** was ordained on Jan. 29 as pastor of Grace Church, Covina, Calif.

### NOTICE

TO PASTORS AND CONGREGATIONS OF EASTERN DISTRICT:

Please direct all official business of the Eastern District to the Vice President of that District, the Reverend Myron C. Austinson, 612 North Randall Avenue, Janesville, Wisconsin (Residence phone, Pleasant 4-9416; office, Pleasant 4-3435).

Fredrik A. Schiotz
President
The Evangelical Lutheran Church

**The Rev. A. D. Halvorson,** Sturgeon Bay, Wis., is serving as interim pastor of St. Paul's Church, Manitowoc, Wis. The former pastor, the Rev. A. M. Stene, has moved to Beloit, Wis., to organize a new Home Mission congregation there.

## DISTRICTS

### Southern Minnesota

**Minneapolis, Minn.** Central Lutheran Church has sold its parsonage at 2733 Thomas Ave. S. and has bought a new one at 4609 Moorland Ave. in the suburb of Edina. It is occupied by the new senior pastor of the parish, the Rev. A. R. Gornitzka, and his family.

**Faribault, Minn.** First English Lutheran Church, parish of the Rev. A. L. Rustad, recently made its final payment on its new $165,000 parish house, which was financed over a period of three years instead of twenty years, as the original plan called for.

### Pacific

**Raymond, Wash.** On Christmas Day Our Savior's congregation, parish of the Rev. C. A. Olsen, held its first service in its new church, which may be ready for dedication late in 1956, in time for the parish's 35th anniversary celebration.

**Silverdale, Wash.** Rural Island Lake Church has merged with Silverdale Church, a five-year-old congregation in Silverdale. The merged congregation, which now has a membership of 319, has purchased a three-acre tract of land as the site for the construction of a new and larger church. The Rev. C. K. Randoy is pastor of the Silverdale parish.

## OBITUARIES

### The Rev. John O. Vold

The Rev. John O. Vold, Montpelier, N. Dak., died Jan. 13, in his 65th year. Funeral services were held on Jan. 18 at Montpelier, the Rev. R. C. Teslow officiating and District President Tallakson preaching the sermon; and on the 19th at Goodhue Church, Florence, S. Dak., where the Rev. Kenneth Stangeland officiated. Pastor Vold was born March 14, 1891, at Orkdal, Trondelag, Norway. He came to America in 1910, and graduated (B.A.) from Concordia College, Moorhead, Minn., in 1921, and from Luther Theological Seminary, St. Paul, in 1924. He served the following parishes: Florence, S. Dak., 1924-30; Clark, S. Dak., 1930-47; Montpelier, N. Dak., 1947-1956. His wife, nee Bernice Hogstad, died in 1948. Survivors are four sons, three daughters, and one grandchild; one of the sons, Harold, is pastor at Keene, N. Dak.

### Mrs. Gerald C. White

Mrs. Inez Hagen White, wife of the Rev. Gerald C. White, until recently pastor at White Earth, N. Dak., died Jan. 13, at Fargo, N. Dak., in her 32nd year. Funeral services were held at Kindred, N. Dak., Jan. 16. She was born July 28, 1924, at Kindred, N. Dak. For some years she worked as office secretary for the United Christian Service Appeal at ELC headquarters, later in the Boy Scout office of the ELC Brotherhood. In 1953 she married Gerald C. White, shortly before his ordination into the ministry. She is survived by her husband, her parents, and five sisters.

### Mrs. C. T. Hanson

Mrs. Josephine Eikanas Hanson, wife of the Rev. C. T. Hanson, Brocket, N. Dak., died at Watertown, S. Dak., Jan. 12, in her 59th year. Funeral services were conducted Jan. 16 at St. Paul's Church, Clark, S. Dak., and at Langford Church, Langford, S. Dak., Pastors W. H. Schumacher and Geo. Thompson officiating. The Rev. John Meling spoke on behalf of the family. Josephine Eikanas was born at Langford, S. Dak., Jan. 26, 1897, and in 1921 married C. T. Hanson, who has held pastorates at Aitkin, Minn., 1947-49; Dunseith, N. Dak., 1949-52; and Brocket, N. Dak., since 1952. Survivors are her husband and two daughters.

### Mrs. Albert Aune

A much belated communication re-

ports that Mrs. Ingeborg Lee Aune, widow of the Rev. Albert Aune, who died late in 1949, passed away at White Earth, N. Dak. on Aug. 27, 1955. She married Mr. Aune in 1904, a year before his ordination. His entire ministry was spent in the White Earth-Lund's Valley community in North Dakota.

## ANNOUNCEMENTS

**Correction.** In the Jan. 3 issue, page 21, the Rev. Waldo S. Johnson was mentioned as pastor of First Ev. Lutheran Church of North Muskegon, Mich. He is the pastor of Immanuel Church in Muskegon. At present, First Church is served by the Rev. L. O. Anderson.

**Wanted:** A bell, or two or three tuned bells, for church tower; second hand, beautiful tone. Communicate with Harold J. Belgum, 1117 14th Ave. S. E., Minneapolis, Minn.

**Church Music Seminar.** The twelfth annual Valparaiso University Church Music Seminar will be held April 26-29 at Luther College, Decorah, Iowa, on invitation from Luther College. It will be conducted under the auspices of the music departments of the two institutions. Opening Thursday evening, April 26, with a concert by the Luther College Choir, the conference will feature guest speakers, round-table discussions, and choral reading sessions. Total expense of attendance (including registration, travel, lodging, and meals) will average about $25 or $30.

## CHANGES OF ADDRESS OF PASTORS

O. J. Bilstad, 1125 25th Street West, Billings, Mont., 2-22-56.

Peter Elstad, c/o Eger Home, New Dorp, Staten Island, N. Y., 1-1-56.

Hector Gunderson, 4024 Monona Drive, Madison 4, Wis., 1-13-56.

G. C. Knutson, 1500 West Oakland, Austin, Minn., 1-10-56.

J. R. Lavik, 401 Highfield Rd., Louisville 7, Ky., 2-1-56 to 3-1-56.

L. T. Nilson, 1339 E. 18th St., N. Vancouver, B. C., Can., 1-18-56.

Phillip E. Pederson, 8601 Madrona Lane, Edmonds, Wash., 1-10-56.

Ernest W. Quam, Chetek, Wis., 2-7-56.

L. T. Runestad, 1114 S. 3rd Avenue, Maywood, Ill., 6-1-55.

David Simonson, Hothorpe Hall Thuddingworth, Near Rugby, England, 1-15-56.

T. B. Thorson, Frederick, S. Dak., 1-13-56.

Lowell I. Torgerson, Jr., 528 Fairview Ave., Park Ridge, Ill., 1-15-56.

S. Tverberg, Wittenberg, Wis. (temp.), 1-9-56.

N. B. Ursin, 1840 Beechnut Rd., Northbrook, Ill., 1-16-56.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

# THE PLACEMENT SERVICE

**The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)**

## FOR SALE

### Farms

Central Minn. unimproved 160 acres for sale. 150 a. in field, very nice laying land, about 2 mi. from town with 2 Lutheran churches. Price $5,000. 450-1A

80 acres partly cleared farm land in northern Minn. Some marketable timber, excellent hunting and fishing area. Wonderful opportunity for person starting with limited capital. School bus and mail route goes by land. 4 Protestant churches in closest town, pop. over 800; consolidated schools. 450-2A

640 acre farm, Richland Co., North Dakota. Price—$64,000. Will split the section and sell half without bldgs. for $27,000; half with bldgs. for $36,800. Possession can be at once, will carry a long time loan of $23,000. 450-3A

120 acre well improved farm, Lincoln Co., S. Dak. Strictly modern semi-bungalow 3 bedroom house, automatic oil heat, bath, sewer, etc. Landscaped yard. Excellent corn crib with overhead granary, good cattle shed, barn, hog house, garage and brooder house. Gently rolling land, running spring water in pasture. Good grove and many fruit trees. 1 mi. from Lutheran church, 2 mi. from grade school, bus service to high school. 2 mi. from blacktop highway. 450-4A

160 acre farm, eastern S. Dak., Moody Co. 9 mi. from county seat town, good gravel road, on school bus route. Buildings modern, house remodeled in '53. Immediate possession. ELC church in town. 450-5A

200 acre grade A dairy farm, Polk Co., Wisc. New barn, milk house and machine shed. Modern 6 room house, other bldgs. Possible father-son partnership as neighboring farm is for sale. Price—$15,000. 450-6A

80 acre dairy farm, scenic western Wisc. 7 room modern house, Lutheran community, 4 mi. to town. Good out buildings, grade A milk house almost new. On good road. 450-7A

160 acre farm, heavy soil, about 80 a. fields. Excellent buildings. Good 7 room house with bath. Round-roofed, well-equipped 50 ft. barn with 18x30 ft. leanto, 32 ft. concrete stave silo, granary, poultry house, grade A milkhouse, other bldgs. Elec., water pressure. $47 per acre; terms. Western Wisconsin. 450-8A

Heavy soil, almost level 277 acre farm on blacktop highway, western Wisconsin. Quite complete buildings and elec. 6 room house, water pressure system. Dandy 50 ft. well-equipped barn, 2 silos, poultry house, milk house, granary, and garage. About 100 a. fields and meadow; balance spring creek watered pasture. Considerable hardwood timber. 450-9A

160 acres, good soil, 60 a. level plowl tame hay meadow. 60 ft. hip-roofed well equipped. Good farm house with pressure system and furnace. Stave silo, ary, garage, machine shed, other bldgs. ern Wisconsin. To close estate. Immediate session if desired. 450-

240 acre farm, heavy soil, 110 acre fields. 3 mi. to county seat, western Quite complete buildings. 450-

### Homes

Good cottage in northern Minn. wit acres wooded land on highway, 1 m resort city and large lake. REA and teleph $2,500. 450-

Excellent lot on Kabekona Lake, nort Minnesota. REA. All Lutheran neighbo 450-

6 room house, store building, and do garage for rent or sale, central Washing 450-

Modern 3 bedroom home for sale in SE Everett, Washington. 75x150 lot, basement, only 3 yrs. old. 3 blocks ELC church and elementary school, Luth community. 450-

### Businesses

Clinic building, for sale or lease. terms. Brick structure. Well equipped X-Ray and laboratory facilities. Modern pital across street. Lutheran community, tral Minnesota. 450-

Brick building, 50x80, for sale or ren rich farming community, central North kota. Ideal opportunity for general mere dise store. 6 room modern apartment in Owner retiring. 450-

Hardware store in eastern North Dak Strong ELC community. Rented store with living quarters. Stock at inventory run around $12,000. Good agricultural Must sell due to poor health. 450-

Locker plant and grocery in good Luth community, Boyd Co., Nebraska. Exce equipment and living quarters. Doing business. Owner must sell, poor health. 000 plus inventory; terms. 450-

International Harvester and New Idea F equipment dealership in southern Minn., owner and location for 37 yrs. Average volume—$235,000. Priced to sell. Bldgs. be rented reasonably. Will consider real e trade. Lutheran community, ELC chu Reason for selling—poor health. 450-

## FOR RENT

Bible camp facilities at Blackduck in no ern Minnesota. Can accommodate about campers. Excellent facilities. Open dates: 1 through July 7, and August 5 through tember 1. 450-

## POSITIONS WANTED

xperienced comptometer operator, skilled perations, cost accounting; or light booking, clerical; Christian work; assistance otel; conscientious, reliable. Milder localas Colorado Springs, southwest states, or ks. 450-22D

xperienced farmer, 32 yrs., married, 4 ren, wants year round work on farm astern Montana. Experienced with live- and machinery. Prefers separate house, to school. Can furnish good references. particulars in first letter. 450-23E

sition wanted as chief engineer or care- in hospital or old people's home. Exnced in high and low pressure heating m, can also handle plumbing and elecwork. 450-24E

## HELP WANTED

ousekeeper wanted in modern farm e, western Wisconsin. 450-25F

iddle-aged Christian woman wanted to house for pastor widower, and to assist re of crippled sister. Minnesota. 450-26F

rish worker needed for ELC church in rn Minnesota. To begin on April 1. 450-27F

structors for kindergarten, 1st, 2nd, 4th, 6th and Junior High Math and Social es needed in Lutheran Christian Day ol in North Hollywood, California. Inted in anyone holding teacher's certificate any accredited college. 450-28F

iddle-aged couple, experienced in custoand maintenance work, wanted to serve istodians of a large middle-west church ed in western North Dakota. Newly fin- 4 room apartment and all utilities plus ed year round excellent wage. 450-29G

ristian couple wanted for caretakers of attle Lutheran church. 3 room unfurn- apartment with heat and light pro-l. Good salary for part-time work. 450-30G

ndy man to do custodial work within ing and care of garden and grounds of for aged in eastern South Dakota. for further particulars. 450-31G

sition open for superintendent of schools unty seat town, eastern South Dakota. school system of 250, grade school of Administrative experience necessary. church in town. 450-32G

rber wanted to open own shop in north al Iowa county seat town of 3,500. g Lutheran community. 450-33G

ntist needed in north central Iowa ty seat town. Office space available. 450-34G

edical doctor urgently needed in western town, located on state highway. Prenately Lutheran community, large farm- area served. Modern grade and high ol. Rent-free office offered for one year. sing can be provided. Previous physician l into military service. 450-35G

ctor to fill immediate vacancy in strong eran, northwestern Iowa town. New and office space available. Excellent ter- in which to work. 12 mi. to 2 nearospitals. 450-36G

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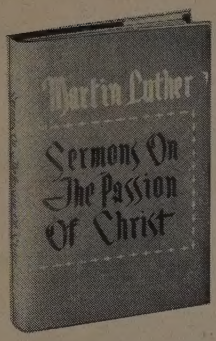


### SERMONS ON THE PASSION OF CHRIST

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(Trans. by E. Smid and J. T. Isensee)

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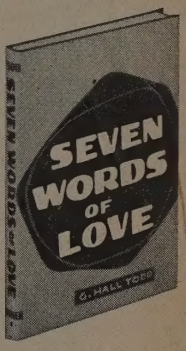


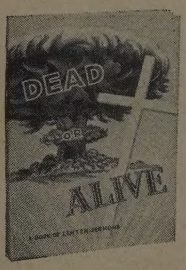


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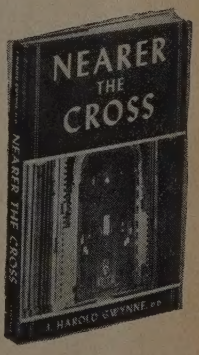


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